

Abortion

By Pastor Michael D. McCubbins

One of the most barbaric practices that could ever be conceived by man is being passed off as a medical procedure, when in reality it is cold-blooded murder. As much as we pride ourselves in being so enlightened at the dawn of the twenty-first century, we are practicing a barbarism that would have caused the likes of Genghis Khan and Adolph Hitler to blush. As a nation we try to justify this in several ways, but those who would justify abortion do so at the risk of unweaving the very fabric of society.

There are some universal and undeniable truths upon which society is built. These truths were declared to be the basis of our government in the Declaration of Independence. "We hold these truths to be self evident . . ." Life itself was considered a sacred trust that was given to man by God. Government could be, and should be changed if it interfered with this right that was properly given to man by the Creator. These truths were understood to be the threads which were woven together to form the fabric of society. Without this fabric, society becomes anarchy. The spectacles that we see today of children shooting each other in school, drugs, and gangs are the natural results of doing away with the moral constraints that truth once gave us. We have become a society adrift in a sea of selfishness where our "rights to do as we please" has left us with a ship without rudder or anchor, and then we have thrown the Captain overboard.

The Legal Argument

Because our founding fathers envisioned a society where truth formed the basis of rights, and not vice versa, the basic rights of the citizen were summed up in the first ten amendments to the Constitution,

called the Bill of Rights. The first thread in this now worn fabric was that government could not interfere in matters of conscience. The First Amendment therefore guaranteed the right of a free man to worship God and express his thoughts in speech and writing without interference from his government. To say that this means that religion cannot have any influence upon government would be the same as to say that people who speak or write in the press cannot influence government either, for all of these are expressions of the freedom of conscience. These freedoms were included together in the First Amendment. No where in the First Amendment could anyone find an excuse for abortion. The First Amendment begins, "Congress shall make no law . . ." Clearly the intent of the first ten amendments was to limit government interference in our lives. "In general the 10 amendments are sweeping prohibitions against government abridgment or destruction of fundamental rights."¹

The rights of an unborn baby are regularly violated by abortion. The Fourth Amendment guarantees "The right of the people to be secure in their persons, houses, papers, and effects . . ." It further guarantees that without a legal warrant their "person or things" cannot "be seized." Since no warrant is ever issued for the seizure of a baby from his mother's womb, the abortionist is left with the claim that the baby is not a human being as his only justification for murder. No one however, would ever argue that a Panda Bear embryo is not a Panda Bear. Fourth Amendment rights are regularly extended to "endangered" animals which are not granted to the youngest and most defenseless in our society: a human baby.

The Fifth Amendment guarantees that "No person shall . . . be deprived of life, liberty, or property, without due process of law . . ." Yet the unborn is regularly and systematically deprived of life without due process of law.

The Sixth Amendment guarantees that "in all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury." The accused has a right to obtain "witnesses in his favor, and to have the Assistance of Counsel for his defence." Yet in abortion the unborn's rights are trampled to the place that no one is allowed to be his defense attorney or his witness. His or her rights to

have an impartial jury are violated, since the decision rests alone with the mother of the child.

The eighth amendment guarantees that a person cannot have "cruel and unusual punishments inflicted" upon him. I do not believe that we would allow a convicted murderer to be executed by pouring a caustic substance all over his body, which would burn off the flesh, then pull his arms and legs off, lastly decapitating him and sucking out his brains. Yet doctors who call it a medical procedure known by them euphemistically as "late term" or "partial birth abortion" perform this barbaric practice.

The Moral Argument

Our past Surgeon General has told us that she wanted every child to be a loved and wanted child. This has been transformed into an excuse for abortion now. Abortion, we are told, has created a reduction in the amount of child abuse. The fact that they were aborted **proves** that if they had been born they would not have been loved or wanted. Instead of bringing them into a world where the baby would have been unloved and unwanted we have done him a favor in killing him.

This argument is so absurd as to leave a rational person speechless. We are told that the solution to the crime of child abuse is to kill the victim! Use this "abortion logic" in any other area of life and see if it still makes sense. Using this logic we can easily solve rape. To prevent rape, kill all women that could become the victim of rape. Use this logic to solve spousal abuse by men against their wives. Kill all wives before their husbands could abuse them. With this logic, we can rid our streets of all gangs that rob innocent storeowners. Kill all the storeowners so the gangs have no one to rob. If we want to rid ourselves of abused children, just kill them and you will have no more abused children. This logic is immoral, since it is obviously flawed and contradicted by a higher moral thread that holds together the very delicately woven fabric of society.

The Argument of Choice

A political "insider" told me that "choice" is a political issue, while the right to life is a matter of personal convictions. While I will not deny that many people consider it unwise politically to take the pro-life position, it is nevertheless the right political decision, for it is based on undeniable and immutable truth.

Choice is defined² as

choice (chois) *n.* **1.** The act of choosing; selection. **2.** The power, right, or liberty to choose; option. **3.** One that is chosen. **4.** A number or variety from which to choose: *a wide choice of styles and colors.* **5.** The best or most preferable part. **6.** Care in choosing. **7.** An alternative.

I am very much in favor of choice. I was given the right to choose the woman that I wanted to marry. I was allowed to choose the house in which I live and the car that I drive. But I was never given a right to choose whether another human being should or should not live. A baby is not a new car to be exchanged for some other material or non-material benefit. In abortion we are not discussing a box of chocolates, but a living human being. The fabric of civilized society is being unwoven by our insistence that our rights include the right to murder an innocent human being in the name of choice. What was the heinous crime that this child committed? He was conceived by irresponsible parents who were so self-indulgent as to believe that his life was a matter of choice.

Why is it that the only choice that the liberal defends is the choice to murder? The liberal has no problem in outlawing other choices that people would make. There are laws against cutting down trees in certain places, and in certain ways. The rights of a lumberjack to choose are limited by law. The rights of a hunter to kill any animal are limited, and the time in which he can choose to kill an animal is limited. Even trees and animals have rights that the unborn human does not enjoy! There is no established "abortion free zone" or "abortion season." In fact, any restriction on abortion will be met with the outrage of the feminist.

The Argument of the Value of Life

It has been argued that abortion is a viable option to maintain a good standard of living. I think that it is obvious that it does not produce a good standard of living for the baby that has been aborted. For the first time in history we have made materialism and selfishness a virtue to be sought. Where does this materialistic attitude finally end? It places the emphasis on a parent's ability to provide a good economic and rich lifestyle to a child as the criteria of determination. Yet the cold-blooded slaughter of a child, no matter how euphemistically described, could hardly be considered beneficial to the child's future welfare.

What the pro-abortion forces have actually done is to reduce the value of every life by reducing the value of the life of the most innocent and defenseless in our society. Today we are faced with the challenges of the value of the lives of the elderly, the handicapped, the poor, the terminally ill, the incurably ill, and those that need "too much" medical attention. All of these are viewed as being a drain on a society that cannot "afford" to take care of the defenseless. We as a nation have been willing to spend ourselves into bankruptcy to establish an entitlement for every special-interest group who can fight for it. But society is supposed to stand up and fight for the value of the life of the defenseless, the poor, the handicapped, and those who do not have any special interest group. This attitude was well expressed in the poem³ written by Emma Lazarus inscribed by the main entrance to the pedestal of the Statue of Liberty where it says:

"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"

There is no doubt that our attitude has changed toward all of these, since the unborn is never allowed to yearn "to breathe free." The very ones that

we once invited to come would today be endangered by a society that thinks that the value of the lives of these, our forefathers, somehow must have been worthless. Obviously those in similar circumstances today would be considered by society to be "wretched refuse" whose lifeless carcasses are ignominiously tossed into garbage dumpsters and labeled as medical waste. In life they have no rights, and in death they are not even granted the dignity of a burial.

This "wretched refuse of" our "teeming shore" today is not unlike those children who were sacrificed to Moloch in Old Testament times. There was a terrible price that was paid by the prophets of old who spoke out against the materialism, idolatry, and the self-indulgent attitude of their fellow citizens. The Apostle Paul wrote that God's opinion of them was different than that of their compatriots, stating: "Of whom the world was not worthy (Hebrews 11:38)."

If thousands of years of human history can teach us anything, we as a nation must assuredly know that no minority group can be treated the way that we treat the unborn, and survive as a society for very long. The long road of human history is littered with many examples of societies that thought they could survive while trying to murder its most vulnerable and weakest citizens. Pharaoh's demand that the Children of Israel throw their children into the Nile only brought about the birth of Moses to free them, and left Egypt in ruins. The genocide by the Nazis in World War II ultimately brought about the destruction of the Third Reich, and the birth of the modern nation of Israel. The slavery of the blacks in the United States nearly tore apart the fabric of society in this country. History leads us to the same conclusion: no society has ever survived a systematic attack against the "unalienable rights" that were conferred upon us by a benevolent Creator. No government, no matter how benevolent it may appear, has ever given any right to a citizen. Our Creator has conferred all true rights that we may have upon us as His creatures. These rights sprang from the fountain of self-evident truth.

We pride ourselves today in having created the information superhighway, but this too may be littered with the fossils of a once great people who built their lives around their own selfish desires. If we allow it to happen, information can become more important than truth. Success can be considered more important than virtue, and pleasure more

important than honor. Someone may think that his reputation is more important than his character. Most pro-abortion advocates espouse a philosophy that leads us to believe that momentary gratification is more important than the eternal values of family and life itself. We have raised the knife of sacrifice of the permanent on the altar of the immediate. That threadbare fabric of society that we have so flippantly tossed aside for the glitter of humanism, which was supposed to solve all of our problems, may well now be our only hope of survival as a society. Will its worn and abused threads be able to withstand the tugs and pulls that society must bring upon it to correct the direction of the course of the ship of state? Yes it will. But the real question that we should ask ourselves is do we as a society still have the courage, purpose, and virtue to correct the course of the ship of state? The answer, my friend, is not blowing in the wind, nor is it found in doing things our own way. The answer is **not** found in an appeal to the Supreme Court, but to the **Supreme Creator.**

¹ "Constitution of the United States," *Microsoft® Encarta® 97 Encyclopedia*. © 1993-1996 Microsoft Corporation. All rights reserved.

² American Heritage Dictionary of the English Language, Third Edition. Copyright © 1992 by Houghton Mifflin Company.

³ "Liberty, Statue of," *Microsoft® Encarta® 97 Encyclopedia*. © 1993-1996 Microsoft Corporation. All rights reserved.